THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Take hold, my son, of the toughest knots in life and untie them; try to be worthy of a man's highest estate; have high, noble, manly honor. There is but one test of everything, and that is, is it right? If it is not, turn right away from it."—WISE.

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THE BOOK OF ABRAHAM.

[FOR the benefit of our readers who may not be altogether familiar with the history of the "Pearl of Great Price," one of the standard works of the Church, we have pleasure in submitting in this issue a description of one of the books comprising this volume, copied from the April instalment of the "History of the Mormon Church," by Elder B. H. Roberts, now running in serial form in the *Americana Magazine*, a high-class publication issued in New York.—ED.]

During the winter of 1841-2 President Joseph Smith completed the translation of and prepared for publication certain ancient Egyptian papyrus which came into his possession in July, 1835, in the following manner: One Michael H. Chandler, appeared in Kirtland to exhibit some Egyptian mummies. There were four well preserved human figures, together with some two or more rolls of papyrus covered with hieroglyphics. Very naturally the fact that Joseph Smith was reputed to have translated the Book of Mormon from an ancient language, led up to the question of his ability to translate the Egyptian papyrus. Some conversation took place between Mr. Chandler and President Smith, also a comparison of the Egyptian hieroglyphics and a transcript of Book of Mormon characters, resulting in the discovery of some points of resemblance. The Prophet translated some of the hieroglyphics Mr. Chandler submitted to him, whereupon that gentleman certified as to the agreement of the Prophet's translation with that which had been made by scholars in other places where the mummies and papyrus rolls had been exhibited.

The people of Kirtland became interested in these ancient docu-

ments and purchased both them and the mummies of Mr. Chandler. The manner in which the Egyptian relics came into Mr. Chandler's possession,—the account somewhat abridged,—is as follows: In 1831 the French traveller, Antonio Sebolo, penetrated Egypt as far as the ancient city of Thebes, under a license procured from Mohemet Ali—then Viceroy of Egypt—through the influence of Chevalier Drovetti, the French consul. Sebolo employed four hundred and thirty-three men for four months and two days, either Turkish or Egyptian soldiers, paying them from four to six cents a day per man. They entered the catacombs near ancient Thebes on the seventh of June, 1831, and procured eleven mummies. These were shipped to Alexandria, and from there the traveler started with his treasures for Paris, But *en route* for the French capital, Sebolo put in at Trieste, where he was taken sick, and after an illness of ten days, died. This was 1832. Previous to his death he willed his Egyptian treasures to his nephew, Michael H. Chandler, who was then living in Philadelphia, Pennsylvania; but whom Sebolo believed to be in Dublin, to which city he ordered the mummies shipped. The mummies were shipped to Philadelphia; and from there Mr. Chandler traveled through the country, exhibited them and the rolls of papyrus, reaching Kirtland in July, 1835.

A further examination of the rolls of papyrus convinced the Prophet that these Egyptian fragments were writings of the Patriarchs Abraham and Joseph, the son of Jacob. With the assistance of Oliver Cowdery and W. W. Phelps, President Smith began the work of translating this record which had come into his possession in such a singular manner. The work of translation was taken up from time to time, but, as already stated, was not completed and ready for publication until March, 1842, when the publication began in the *Times and Seasons*,* with fac-similies of certain portions of the papyrus. Only the writings of Abraham were published, and these under the title of the "Book of Abraham."†

This work is rich both in doctrine and in historical incidents. Of the latter the fact of the large influence (if not identity) of the Egyptians' religious ideas in Chaldea in the days of Abraham is established; the descent of the black race from Cain, the first murderer; their preservation through the flood by the wife of Ham—"Egyptus," which in the Chaldean signifies "Egypt,"

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* Vol. III, Nos. 9 and 10.

† The title in full is as follows:—

THE BOOK OF ABRAHAM.

Translated From The Papyrus, By Joseph Smith.

A Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt; the writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus.

as pertaining to the Priesthood—that is, they were barred from holding that divine power; the origin also of the Egyptians —these things together with the account of Abraham migrating from Chaldea to Egypt,* constitute the chief historical items that are contributed by the book. As to its doctrines, perhaps the most important are the pre-existence of the spirits of men and the eternal existence, yet varying grades of intelligences (chap. iii); the choice of the more noble spirits as God's rulers in the earth (Ibid); the purpose of the earth-life of these eternal intelligences, *viz.*, to be "added upon," which means growth, increase of knowledge through experience, enlarged wisdom, increased power and glory for intelligences; and the existence of a plurality of Divine Intelligence implied in the fact that in his creation story Abraham uses the plural form throughout in reference to the divine Beings engaged in the work of creation—"And the Gods said let there be light,"—and "the Gods called the light," etc.

There is also, in outline, a most noble system of astronomy in this Egyptian fragment, which system according to the record itself, was revealed to Abraham by means of Urim and Thummim, and which more modern research and discovery does but confirm. Briefly stated the system stands as follows—omitting most of the Egyptian names used, since these can be of little interest to the reader as they may not be indentified with the sideral constellations as known in modern times: †

There are many great stars, called "governing ones," one of which rises pre-eminent above the others "nearest the throne of God," and is called "Kolob." This great star constitutes the grand centre of our universe, around which all other great stars revolve, or by which they are governed in ther movements, or receive controlling force; and thence from this great central, governing star, in ever widening circles revolve countless worlds and world-groups with their respective central suns in bewildering yet orderly magnificence and splendor. This view represents the universe not as static, but as dynamic; movement everywhere, leading not to "being," merely, but to

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* See note 1, end of article.

† "The more carefully one studies the great work of Copernicus (the father of modern astronomy) the more surprised he will be to find how completely Ptolemy (the Egyptian) furnished him both ideas and material. If we seek the teachers and predecessors of Hipparchus, the Greek, (160-125 B. C.) we find only the shadowy forms of Egyptian and Babylonian priests, whose names and writings are all entirely lost. In the earliest historic ages, men knew that the earth was round; that the sun appeared to make an annual revolution among the stars; and that eclipses were caused by the moon entering the shadow of the earth, or the earth that of the moon." (*Popular Astronomy*, Simon Newcomb, introduction, p. 2.) It is not at all improbable that among the Egyptian and Babylonian priests above spoken of, "whose names and writings are all entirely lost," that Abraham may have had a place.

that "*becoming*" which as it is the noblest, so also is it the most scientific conception of the universe: so also the most in harmony with religious feeling, since it gives evidence of the Intelligence back of phenomena, and some idea of the magnificence and glory of that Intelligence—some idea—"of God moving in his majesty and power," since he must be thought upon as imminent in the universe by his Spirit.

It should be remembered, too, in passing, that the Book of Abraham containing this conception of our universe having a centre around which the world-systems, including our own, revolve in orderly procession, was published before our modern astronomers had advanced the idea of the movement among what hitherto had been regarded as "the fixed stars" but which now is very generally conceded and explained by them.*

Notes.

Abraham in Egypt: That Abraham was in Egypt is clear both from the Bible and the writings of Josephus. The latter after relating all that the Bible does, only in greater detail,

* See Gillett and Rolfe's Astronomy for Schools and Academies, pp. 365-371. Popular Astronomy, Newcomb, pp. 464-476. Proctor's "Other Worlds than Ours," Ch. X.

It is due to the reader to say that fragments of the Book of Abraham, the *facsimiles* published with this chapter, [this refers to the engravings, one of which appears in the present edition of the Pearl of Great Price,] were submitted to a young French *savant* in 1860, M. Jules Remy. This celebrated French traveler and writer visited Utah in the fall and winter of 1855-6, where he made a study of the "Mormon" history and religion. In 1861 he published the results of his investigations in two large volumes, in Paris, under the title, "A Journey to Great Salt Lake City, with a Sketch of the History, Religion and Customs of the Mormons; and an Introduction on the Religious Movement in the United States." The young French *savant* of the Museum of the Louvre, to whom the *fac similes* of the fragments of the Book of Abraham were submitted, was M. Theodule Deveria. His explanations differ from the translations made by Joseph Smith, but of the merits of M. Deveria's translation the writer can form no judgment. But one thing is very striking in the interpretation he gives, and that is that he insists that the hieroglyphics and figures in the copies submitted to him are in some cases dim and may not be deciphered, in others he insists that the figures should be different, and claims that others still have been purposely altered in the copying. If it is the *fac similes* thus changed that M. Deveria has interpreted, then of course his interpretation would differ from the translation made by Joseph Smith, who doubtless followed strictly the papyrus text. In any event we do not think the pronunciamento of M. Deveria is to be regarded as the last word upon the subject. Meantime there is the internal evidences of the truth of the Book of Abraham translated from the papyrus to be accounted for; all of which will also stand for the correctness of the Prophet's translation of the ancient record. These evidences are considered at length in the very excellent work of the late Elder George Reynolds under the title "The Book of Abraham: Its Authenticity established as a Divine and Ancient Record"—1879: Deseret News publishers; to which the reader is referred.

adds to the account that the Egyptian king made Abraham a large present in money; "and gave him leave to enter into conversation with the most learned among the Egyptians; from which conversation, his virtue and his reputation became more conspicuous than they had been before. For whereas the Egyptians were formerly addicted to different customs, and despised one another's sacred and accustomed rites, and were very angry one with another on that account, Abraham conferred with each of them, and confuted the reasonings they made use of, every one for his own practices; he demonstrated that such reasonings were vain, and void of truth; whereupon he was admired by them, in those conferences, as a very wise man, and one of great sagacity, when he discoursed on any subject he undertook; and this was not only in understanding it, but in persuading other men also to assent to him. He communicated to them arithmetic, and delivered to them the science of astronomy; for before Abraham came into Egypt, they were unacquainted with those parts of learning; for that science came from the Chaldeans into Egypt, and from thence to the Greeks also." (Antiquities of the Jews, Bk. I. chap. XIII).

The Abrahamic System of Astronomy: When Joseph Smith enunciated the sublime truths noticed in the text of this History no such thoughts were prevalent among the students of astronomy. "The Herschels had some inklings of the facts, but their ideas were crude and undeveloped. It was not until the Book of Abraham had been published in America, and if we mistake not in England also, that Sir Wm. G. Hamilton, of the Dublin University, advanced the idea that our solar system had a centre around which the sun and all its attendant planets moved. To-day* the scholars in the most radical school of astronomy will only admit that our world-system has a centre, and that the probabilities are that that centre has a centre also around which it and all its satellites move. Further than this they cannot go. However, the little they do admit, confirms the mighty truth revealed to Abraham of old and Joseph of to-day. On the other hand the followers of the more conservative schools will simply acknowledge that our solar system has a proper motion of its own, independent of its relative or apparent motions with regard to other stars. They admit that 'relative to the general mass of stars, our sun is moving in the direction of the constellation Hercules.' They have come to this conclusion, because they find that the stars in that part of the heavens are continually growing brighter (thus showing they are coming nearer), whilst those in exactly the opposite direction are as continually

* This was written 1879. Of course now, 1911, the movement among the so-called "fixed stars" is very generally and so far as we know universally admitted, being confirmed by actual observation.

growing more dim. They have also discovered that 'there are in the heavens several cases of widely extended groups of stars, having a common proper motion entirely different from that of the stars around and among them. Such groups they say 'must form connected systems,' or in other words, are all controlled by one and the same governing planet. It is also admitted that 'the stars in all parts of the heavens move in all directions with all sorts of velocities; but they claim that the distances of the stars from the earth are so immense, and so short a period of time has elapsed since they first began to notice these movements, that they cannot with certainty say whether they are moving in circles or straight lines, it is only by analogy that they reason that they are moving around a centre.' So little are some of these observers willing to admit, that Prof. Newcomb simply allows that 'as our sun is merely one of the stars, and rather a small one, too, it may have a proper motion as well as other stars.' The Smithsonian report for 1871, speaking of Herschel says: 'The world can afford to wait. Astronomy advances. It may be, in the distant future that the mysterious centre around which our sun and his worlds revolve, may be detected and afford a solution for other mysteries as well as these. The greatest astronomer is equipped for no more than a Sabbath-day's journey.' Another writer remarks, 'Madler attempted to show, from an examination of the proper motions of the stars, that the whole stellar universe was revolving around Alcyone, of the Pleiades (or seven stars) as a centre—a theory, the grandeur of which led to its wide diffusion in popular writing.' Mr. Wm. Petrie, of London, writing with regard to this same star says: 'Alcyone, a primeval name of the star, means the centre, and has quite recently been discovered to be really the centre around which even our whole solar system, amongst others, revolves.'" "*The Book of Abraham, A Divine and Ancient Record,*" by George Reynolds, pp. 30, 31.

A NOTE OF ENCOURAGEMENT.

[In the midst of persecution, there is distinct encouragement in words like the following, which were sent to President Young of Liverpool conference the day after a crowd of clerical supporters tried to "rush" the meeting room at Lancaster.]

Lancaster, April 27th, 1911.

Gentlemen,—

I have read with shame and sorrow the report in to-day's *Daily Dispatch* of the disturbance made at your meeting-house last evening, and though I am not known to you and have no connection whatever with any denomination, I feel I must express my deep regret that any so-called religious people in this town should act as these men have done.

I had previously read some scandalous writings (of a Reverend) respecting your religious body, and could not help recalling Hood's lament:

"Alas! for the rarity,
Of Christian charity,
Under the sun."

You have every bit as much right to spread your faith and make converts to it as any other body has, and the persecution your people are now having to endure in this country shows me that the name "Christian England" is a misnomer (in some quarters). All these loud-shouting people who are raging against "Mormonism" to-day are near relatives of the Jews who crucified Jesus of Nazareth, and if He were here to-day He would not spare them any more than He spared the Pharisees of old. They know not what charity means, and they have none of the spirit of the carpenter's Son.

I have not given you my name or address, as I have already suffered enough in this benighted place for my opinions, and I desire peace, but I felt that I *must* tell you that there was at any rate one in Lancaster who altogether abhors and detests the attacks being made upon you by so-called Christians. If your cause be the truth it cannot fail; at any rate those who are raging against you are showing in all they do that *they* have not the Truth nor the Life nor the Light in them—they are surely of their father the devil, for it is his works they do. So far as I can judge you are far nearer the truth than your persecutors and traducers, and as a stranger to you, but one who loves justice and fair play, I say from my heart, "God be with you and enable you to confound your enemies."

I am, respectfully,
One who thinks with Paul that "the greatest of these is Charity."

MY PRAYER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul their be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER.

THURSDAY, MAY 25, 1911.

A NON-"MORMON" VIEW.

In view of the recent strenuous agitation throughout Great Britain on the question of "Mormonism," so-called, it is interesting to note that occasionally a voice is raised and a kindly word is spoken or written in defence of the Church of Jesus Christ of Latter-day Saints. It is a hopeful sign. The speaker or writer may not be in sympathy with the doctrines of the "Mormon" Church, but his utterances give evidence of the spirit of fair play which has ever been characteristic of the English people. A great hue and cry has been heard regarding plural marriage, but it is well known that this principle is not being advocated or preached by the Church, or its representatives, and that its practice has long since ceased. A reference to this important subject appeared in a letter addressed by the First Presidency to the *London Evening Times*, published February 6th, 1911, and is as follows:

"Our position on the marriage question is one on which much misinformation is current. We believe in the eternity of the marital covenant and condition when it is solemnized according to former Divine commandment revealed anew in the present generation, being for time and eternity instead of merely until death. The plural marriages of the ancient patriarchs we regard as sacred to them and approved of God. Modern laws being opposed to their present practice and our creed directing obedience to secular law, this Church does not authorise or permit such unions, but since October, 1890, has forbidden them, not because they were then viewed as sinful, but because they were pronounced illegal by the highest judicial tribunal. They were made *Malum prohibitum*, if they were not *Malum in se*, and so this Church supports the state on this important matter. At no time, however, was polygamy or plural marriage practiced or permitted in the British Isles, nor was it entered into, even previous to the time of its cessation, by any but a small percentage of the Latter-day Saints."

Subjoined is an article entitled, "The Honesty of Mormonism," by Leonard Henslowe, and is taken from *London Opinion*, a weekly magazine, of May 20th, 1911. It is strongly expressive of the changed sentiment toward the Latter-day Saints, and will doubtless be read with interest by subscribers to the *Star*.

Rudger Clawson.

The article follows:

"Amidst this outburst against Mormonism, it is as well to admit its honesty. Whatever else this legalising and systematising of plural marriages may be called, it was at least fair and above board.

"Were it not for the edict permitting plural marriages in Utah, there would have been many thousands of women without a home of their own, without a purpose in life, and without a good reason for existence. In the new-found country of Utah, men prospered quickly, the riches of the land added riches to their pockets; they married, increased, and multiplied.

"In any other community it would end there openly, but one knows just what would have surreptitiously happened under the circumstances. Prosperity and a much larger women population over men is apt to result in conflict with the proclaimed moral laws.

"The elders of the Mormon Church recognized this, and so instituted, under stern supervision, a restricted permission of plural marriages.

"When a man had been married happily and contentedly, he was allowed to take another wife, and yet another if his prosperity permitted of him taking a separate house for each, and keeping up a separate establishment. Under no circumstances was a man allowed to marry twice if his first venture had not been satisfactory.

"The marriages were hedged round with the same responsibilities as are those in Europe; the wives were treated with the same deference and respect as here; the children were brought up with as great a care. Whatever may be written in fiction about 'favourite' wives and 'principal' wives, according to their laws there was no favoritism for one more than for another, old or young. Each wife had her own household to look after, and the husband divided his time between each, or where his presence was most required—not simply desired.

"Polygamy worked perfectly well in Utah for some generations, and would be working as smoothly now but for the interference of the other States of the Union.

"The Mormons complied with the orthodox wishes of the rest of the States because they wanted to be joined to the Union and represented in the Federal Parliament, not because there was any ill-feeling in their own community, or the slightest hesitation in belief amongst themselves that they were carrying out the dictates of Providence, especially under the conditions of settling a new territory.

"The great difference between a polygamous community and a monogamous one is that with the former, woman is protected by the laws of the State, is respected by her neighbors, and lives a tranquil life, fulfilling her natural destiny.

"With the latter, there is but one acknowledged wife to each family. But there is a large floating population of aimless womankind earning their living as best they can, and there is a vast submerged class who live clandestine lives of utter uselessness, except that they administer to the unlawful desires of a certain type of men. These women, for obvious reasons, are not received or recognised by their more fortunate sisters; there is no real joy in their lives; they are a menace to their offspring, should they have any, and these are brought into the world in unholy silence with a taint upon their infancy and a slur upon their names. How many thousand women and children there are in such a state it is difficult to imagine; their very existence is hidden away from the eyes of the world.

"Without for a moment advocating polygamy, it is at least obvious that, in a polygamous community, the house of the drawn blinds and the lady of hidden pleasure are unknown.

"Salt Lake City—until the advent of settlers other than Mormon—was the most exemplary city in the whole world, not only in matters of sex, but in all other morals as well.

"It was a community of love, friendship, peace; the tithes that their religion required of them made the church wealthy, and without Bills of Parliament the poor were cherished, the sick nursed, the down-trodden defended.

"Of all the communities that I have visited, none was happier or more prosperous than they. Their creed, their faith, their church were idealised in a manner that shamed most other communities.

"And the present-day Salt Lake City, with which we have now to deal, is only different inasmuch as the city has been flooded with members of other faiths, and their laws have been changed to the abandoning of the plural marriage.

"It may be said that a church that can alter its inspired doctrine at the dictates of Parliament cannot be reckoned with very seriously, but they quote as their authority the words of the Founder of Christianity, 'Render unto Cæsar,' etc., and the words of St. Paul where we are advised to be subject to 'Kings, princes, and rulers.' The Mormons, finding that to join the Federal Parliament necessitated abandoning plural marriage, abandoned it without further ado, but this doesn't discredit the worthiness of the system, its honesty and straightforwardness."

THE HOME SECRETARY'S ANSWER.

A RECENT utterance of Mr. Winston Churchill will be of interest to our readers. It occurred in a brief but pointed dialogue that took place in Parliament May 8th, 1911. To many who have been closely following the recent widespread agitation, it is no surprise to

learn from the Home Secretary that he has not so far "discovered any grounds for legislative action."

RUDGER CLAWSON.

"MR. HOUSTON asked the Home Secretary whether he has received any reply from the British Ambassador at Berlin as to the expulsion of Mormon missionaries from Germany; if so, would he state the nature of the reply; if the German Government had so dealt with Mormon missionaries in Germany, did he propose to adopt similar measures in Great Britain, or if not, whether he would introduce legislation prohibiting Mormon propaganda in Great Britain and the nature of such legislation.

"MR. CHURCHILL.—A reply has now been received from the British Ambassador at Berlin to the effect that no special legislative measure to prohibit or restrict the Mormon propaganda has been adopted in Germany. Steps are taken by the police to expel any foreign members of the sect who may render themselves obnoxious in any way, but the police in Germany, as I have already stated in this House, have a great many powers which are not possessed by the police in this country. I am not yet in a position to state fully the result of my inquiries with regard to the Mormon propaganda in this country and America, but I have not so far discovered any grounds for legislative action in the matter.

"MR. HOUSTON.—Is not the right hon. gentleman aware of the hostility which is growing so rapidly in this country, and which has led to rioting, and that in some instances the bench of magistrates has been so sympathetic towards the rioters that they have dismissed the case brought against them by the police.

"MR. CHURCHILL.—Anything in the nature of rowdyism and mob action ought to be sternly repressed by those responsible for the maintenance of the peace."

"THY BROTHER SHALL RISE AGAIN."

(*Continued from page 316.*)

The testimonies preserved to us in the Old Testament, concerning the resurrection are very few, indeed, but they are significant. They stand as beacon lights, showing that the fact was never entirely lost to view. In patriarchal days it was an easy matter to pass from generation to generation the word of the Lord as revealed to the leaders of dispensations, or heads of great families. But as the earth's inhabitants increased and spread over more and more territory, divided into tribes and nations, the fires of faith burned low in many quarters. Perversions of pure and ancient doctrines were more easily fostered and with ever increasing difficulty corrected. There may have been many pointed testimonies written and handed down, and had commonly among

certain of the peoples of those early days, but what appears in the Bible is little more than an indication that the doctrine was known and taught by some of the prophets. Among these was the writer of the Book of Job. He uses these words: "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; * * *" (Job. 19: 25-27.)

Isaiah taught the people to praise God in song, one theme being that in a future day the dead should rise and live. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Isaiah 26: 19.)

In a number of instances, the Psalmist sings of the restoration of the soul, but his utterances bearing on the subject are written in a way which takes for granted the doctrine rather than offers an argument for it. It is so with most of the writers whose productions we have in the Bible.

When Christ came in the flesh this doctrine was very prominent; the two foremost sects being particularly opposed on this point. The Pharisees contended for the resurrection; the Sadducees denied it. The Savior taught the resurrection both by parable and by direct language, during His ministry, but of course His rising from the tomb, on the third day after His crucifixion, furnished the strongest evidence at any time advanced. He became in actuality the fulfillment of God's promises to the ancients, and thenceforth it was a matter of history as well as prophecy. We agree that true prophecy is only history reversed, but it is nevertheless easier to arouse belief in a prophecy to which the test can be appled than in one to which it cannot. The New Testament authenticates the prophecies of the Old Testament and furnishes historical testimony of the fact. And just here the observations of St Paul regarding the resurrection are peculiarly and strikingly relevant. He said:

"For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James; then of all the apostles. And last of all he was seen of me, * * * Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because

we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain: ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept." (I. Cor. 15: 3-8, 12-20.)

We believe Christ died, that His body lay in the tomb for a brief season, and that He rose from the dead and went into the presence of the Majesty on high. As He is our great Example in all other things prepared for our immortal progression, so He is our pattern in this matter of the resurrection. If He died, was buried, and rose again, we shall do likewise, for St. John testifies that when we see Him again "we shall be like him." (I. John 3: 2.) To understand, then, what we shall be like in the resurrection, we have but to learn the facts of His experiences. The circumstances surrounding His resurrection are amply delineated in the gospel of St. Luke, twenty-fourth chapter, the whole of which is very enlightening on this subject. For our immediate purpose the following verses are sufficent to show what sort of Being the Lord was after He had risen from the grave:

"And as they spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken he showed them his hands and his feet. * * * And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Luke 24: 36-40, 50, 51.) In the Acts of the Apostles it is recorded that "he shewed himself alive after his passion, by many infallible proofs, being seen of them forty days," during which time He instructed them further concerning the kingdom. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them, in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1: 3, 9-11.) That is plain enough to satisfy anybody, from the simplest to the most exacting. Christ in His resurrected state was in the same form as in mortality, with a body of flesh and bone. He had the power to obscure Himself from the vision of His brethren, being immortal instead of mortal, and was less trammeled in His

movements from place to place; otherwise His death, burial and re-animation of body had worked no apparent change. He was the same Lord and Master, and He continued to teach His disciples, beginning where He had left off a few days before. Then He left them to "go and prepare a place" for them, that they might follow according to His promise, "that where I am there ye may be also. And if for them, then for us also. Those saints who arose when Christ did, partook of His nature. They "went into the holy city and appeared unto many." They evidently had the same power as He did of "appearing," or not, unto those in mortality; and they must have retained their identity, else how could any testify that they were "of the saints which slept." This additional evidence from St. Paul is forceful and conclusive: "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working wherewith he is able to subdue all things unto himself." (Phil. 3: 21.)

(To be continued.)

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Manchester conference have been changed to 55 Carlton Street, Moss Lane East, Moss Side, Manchester.

Sale of Work.—The Relief Society of the Clayton branch (Leeds conference) held their annual sale of work May 16th, 1911. President E. S. Horsley presided. Sister Eliza B. Horsley declared the sale open. The sum of twelve pounds was realised at the sale. Much credit is due the good workers of the Clayton Relief Society.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home May 18th, 1911, per s.s. *Southwark*: From Great Britain—George F. Price. From Sweden—George F. Erickson, Willard C. Jenson. From Scandinavia—Niels E. Larsen. With the company were forty-five emigrants in charge of Elders George F. Price, Niels E. Larsen and George F. Erickson. The following named missionaries were also honorably released and sailed for home per s.s. *Dominion*, May 20th, 1911: From Great Britain—George Williams. From Switzerland and Germany—E. V. Howells. From Scandinavia—Archibald Christensen. With the company were nineteen emigrants in charge of Elders George Williams, Archibald Christensen and E. V. Howells. Elder George F. Grover of the British mission has been honorably released and sailed for home per s.s. *Baltic*, May 20th, 1911.

News from South Africa.—Elders Stephen R. Boswell and Joseph F. Hintze write as follows: "The Sunday School of the Kimberley branch (South African mission), held their annual Easter Monday pic-nic on April 17th, 1911. We went to a little place in the 'veldt' about five miles from the Market Square. The time from 7 a.m. till 7 p.m. was spent in wholesome enjoyment and partaking of the bounteous things with which nature has blessed us. Thirty-two children, saints and friends were present, and all expressed themselves as having had an enjoyable time. The work of the Lord is progressing very nicely in this branch. Of late in our meetings we have had several investigators. This gives us a great deal of encouragement, and makes us feel that our labors are not in vain. We take great pleasure in spreading the news of the restoration of the everlasting gospel, and are endeavoring to let our light so shine among men that we may glorify our Father which is in heaven."

Baptisms.—On May 14th, 1911, a very impressive baptismal service was held at Ystrad (Bristol conference). Five members were added to the Church of Jesus Christ. Elder John H. Vaughan officiated. The ordinance was performed in a small pond at the foot of a mountain, and about five hundred people were gathered around the pond and on the mountain side to witness the service.

A baptismal service was held in Darlington (Newcastle conference) on May 11th, 1911, when one convert was baptised into the fold by Elder James V. Ford.

A baptismal service was held at Nuneaton (Birmingham conference) on May 14th, 1911, in which five converts yielded obedience unto the sacred ordinance and were added to the fold of Christ. The ordinance was performed by Elders David Hyden and Amasa R. Howard.

One convert was baptised in Sunderland (Newcastle conference), May 17th, 1911, Elder J. Eugene Lichfield officiating.

In Norwich (Norwich conference), May 21st, 1911, four more honest souls were baptised into the fold of Christ by Elder Vance D. Walker. Many saints and friends witnessed the ceremony.

District Meetings.—At Sunderland (Newcastle conference) on Sunday, May 14th, 1911, President Joseph W. Clark and seven elders of the conference met in district meeting. At the afternoon session President Clark presented the general and local authorities who were sustained. Elder A. G. Brain sang, "A Dream of Paradise." After reviewing the establishment of the Church at the time of Christ, Elder George B. Chambers spoke at some length on the apostasy. President Joseph W. Clark bore testimony to the re-establishment of the true Church in this dispensation. When the evening meeting commenced, many saints and investigators were present, notwithstanding the heavy downpour of rain.

President Joseph W. Clark extended a hearty welcome to all. Said that the gospel could be proven to-day by philosophizing as well as from the scriptures. The solo, "Face to Face," was sung by Elder H. C. Anderson. Elder R. J. Stayner said that in the light of the work done by the Latter-day Saints, they are unjustly persecuted. Gave many examples from the Book of Mormon to show that Christ's mission was a universal one. He established His Church and taught the same doctrine on both hemispheres. Elders H. C. Anderson and A. G. Brain sang, "The Morning Breaks." Elder H. C. Anderson discoursed on the Godhead. Showed from many scriptural passages the nature of the personages in the Trinity, and that the life eternal will come to us when we know God.

Successful Socials.—A very successful social was held in the Gainsboro' branch (Hull conference) under the auspices of the Relief Society. Upwards of fifty saints and friends were in attendance. An excellent program was rendered by the saints, elders and friends, after which some games were played.

On Saturday, May 6th, 1911, at 144 George Street West, Hyde branch (Manchester conference), a farewell social was given in honor of Brother Fred Wood and Brother Charles Udall, who sailed for Canada, May 13th, 1911. They were both faithful workers in the Sunday School. There were about one hundred saints and friends present. A very successful program was rendered, and presents were bestowed upon both brethren.

May 18th, 1911, the Norwich branch Dramatic Club entertained many saints and friends at a social given in commemoration of its first anniversary. After a short but well rendered program, light refreshments were served and many interesting games were enjoyed. A kangaroo court was the main feature of the evening's enjoyment, the proceeds of which went to pay for the new piano.

On Saturday, May 13th, 1911, a successful tea and concert was held in the Westgate New Hall, Bradford (Leeds conference). The Relief Society furnished the excellent tea, while afterwards an interesting program of songs, recitations, choruses, etc., was rendered by the Sunday School children. The object was to raise funds for the customary childrens' treat on Whit Monday.

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